ceased to exist ? But the writer goes on speaking of the emancipated soul in the following terms :

<(9. *Verily he who knows the Supreme Brahman, becomes Brahman in truth. In his family no one is born who does not kn^w Brahman. He passes beyond sorrow, he passes beyond sin. Freed from the knot^ of the heart, he becomes immortal.*" A teacher of annihilation could scarcely have closed his subject with words like the above.

As the final result of knowing God, the individual is said to become immortal. What is meant by becoming immortal has also been specified by the sage in this very same verse (9). He becomes released from the knots of the heart and crosses or overcomes sorrow and sin and dwells in eternal peace and happiness in the company of God who is Bliss."

CHAPTER X. THE PRASNA UPANISHAD.

This Upanishad is called the *Prasna* or *Shat-Rrasna Upanishad,* because it embodies six questions and their answers, each of its six chapters being called a *Prasna.*[f>] It is ascribed to Atharva Veda. *Pippalada* is mentioned in the Upanishad as the name of the principal teacher who answers the questions put by six seekers after truth. The central teaching of this Upanishad is that *Prana* is born of the Self.

Chapter I *deals with creation.*

"1. Sukesha, the son of Varadwaja, Satyakama, the son of Sibi, Gargya, the son of Saurya, Kausalya, the son of Asvala, Baidarvi, the son of Bhrigu, Kabandhi, the son of Katya,—these men were devoted to Brahman and lovers of Brahman. Desirous of knowing the Supreme Brahman, they went to the revered Pippalada with

fuel in their hands
and thinking, cc He will tell us everything
about that."
" 2. The sage said to them, " Spend a year
again in
austerities, *Brahmacharya* and reverence
and then ask such
questions as you may desire. If I happen to
know, I shall
tell you all. |
" 3. After this, Kabandhi, the son of Katya,
approached
the sage and asked, " Sir, whence do these
creatures
spring *?".*
"4. He said to him, tf The Lord of Creatures
(Prajapati)